MISSIONARY STUDIES

FOR THE

SUNDAY SCHOOL

FIRST SERIES

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MISSIONARY STUDIES

FOR THE

SUNDAY SCHOOL

First Series

GEORGE HARVEY TRULL

Assistant Minister Fifth Avenue Presbyterian Church
New York City

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Introductory Notes.

The need of the hour is readable missionary text books, with short lessons in story form, easily mastered by the ordinary bright boy or girl, and equally interesting to the older scholars. One advantage of having a text book is that parents, teachers, missionary committees, superintendents and the scholars can all work together and thus deepen the impression concerning the facts presented in the study. Further a text *book* dignifies the study, and remains intact long after papers and lesson leaves are lost. Every scholar should own a copy.

This "First Series" of missionary studies, prepared by Mr. Trull and the Missionary Committee, who have already successfully used them in their own school, will help to bring the scholars into more vital touch with the missionary movement.

Each study furnishes the basis for a short lesson in the class, followed by a spirited review and short talk as part of the closing exercises.

W. Henry Grant.

More and more is the Sunday-school becoming evangelistic and missionary in spirit. As one means of fostering and deepening this force, the teacher and superintendent will do well to give careful heed to Mr. Trull's studies. For one, I welcome them heartily, because they are among the first steps prepared out of a practical experience for educating and interesting our Sunday-school scholars in the great enterprise of missions.

John Willis Baer.

Foreword.

The following Studies are a portion of a series used last year in the Bible School of the Fifth Avenue Presbyterian Church, New York City. Need being felt for missionary instruction, a Missionary Committee was appointed, and together with the Superintendent they prepared typewritten mimeographed Studies which were given to the scholars one week before Missionary Sunday. Each scholar was expected to prepare the Study at home, and ten minutes were given for its consideration in the classes at the regular time for Supplemental Work. The closing exercises of the School were then devoted to the missionary topic of the day. These exercises were varied in character as much as possible, and a large missionary map of the world was always displayed. New missionary books in the library were recommended and some incident was told from each to arouse interest and to whet the appetite.

Equal place was given to Home and Foreign Missions. As it was an introductory course in mission study, the aim was to give a broad and comprehensive view of the work.

For the Foreign topics, believing that biographies would be the most interesting and would lend a personal touch to missionary endeavor, such missionaries were chosen as would represent the four different phases of the work: namely, the Educational, the Evangelistic, the Medical and the Work of Exploration as preparing the way for civilization.

The four Home topics were the Foreigners, the Freed-

men, the Mountaineers and the Indians, the plan being, another year, to take up the other branches of Home Mission work. All of the Foreign topics, since their use, have been thoroughly revised, and the two Home topics that appear in this volume have been newly written, as the method of mimeographed Studies was not pursued in the School when these subjects were taken up. The questions appended to each study are merely suggestive, and are not intended to be followed strictly, as each teacher can best frame those that are appropriate for his own scholars.

A missionary interest can be developed in the Sunday School if the cause is presented in the proper way. Certain things are essential: an attractive course, in typewritten or printed form; home preparation of the same by the scholars; discussion in the classes; interesting exercises from the desk; missionary maps, maxims, curios, and a museum when possible; a good missionary library constantly in use, and a wide-awake missionary committee.

I wish to express my obligation to Misses Brownell, Moorhead and Winkhaus, members of the Missionary Committee, for their help in the preparation of these Studies; and also to Mr. W. Henry Grant of the Foreign Missions Library for valuable aid in preparing the material for the press.

GEORGE H. TRULL,
Superintendent.

NEW YORK, December 1, 1904.

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STUDY I.

The Mountaineers of the South.

"I expect to see the mountain regions of the South as peculiar a joy and a glory to America as old Scotland is to Great Britain."—WILLIAM G. FROST.

A PICTURE OF THEIR HOMES.

If you were to enter one of the log cabins in the mountains of West Virginia, Kentucky, North Carolina or Tennessee, far up on the mountain side, you would see a room which is parlor, guest room, dining room, bedroom, living room and kitchen, all in one. The furniture would probably consist of a bed, a few rickety chairs and a table. On the stove, if there were one, you might find a stew pot and a tea kettle; or just as likely these articles would be hung over the fireplace, if the stove were lacking.

ANCESTRY AND HISTORY.

In such a cabin you would hardly think that you were in the home of American aristocracy, and yet if blood tells and ancestry counts, then the American Highlander has claims to aristocracy that some of his richer fellow-countrymen in the palatial homes of the cities do not possess. The mountain whites can boast of forefathers of which any American might be proud. In their veins flows the good and loyal blood of the Highland Scotch and of dwellers in the North of Ireland. "Here are 'Colonial Dames' indeed; here are 'Sons and Daugh-

ters of the American Revolution,' unrecognized, but of none the less genuine lineage. These isolated mountaineers are of the best Anglo-Saxon stock, with the blood and tradition of heroes."

In the reign of James I the lands of many Irish noblemen had been confiscated, and inducements were offered to settlers to occupy the lands in the province of Ulster, Ireland. This attracted English, Scotch, and a few French Huguenots and Germans. They were for the most part Protestants, and persecution soon arose against them. A law was passed requiring all persons who held public office to subscribe to English prelacy, and as a result of these things hundreds of the Scotch-Irish settlers went to America. Between 1729 and 1750 about twelve thousand emigrated annually. They settled in Eastern and Western Pennsylvania, and in the mountain regions of Virginia and of North and South Carolina. As time went on they pushed further west over the mountains, the pioneers of a new civilization. But so rude was it that those who remained in their mountain fastnesses grew more and more out of touch with the outside world, and became practically isolated. This lack of intercourse with progress meant degeneration. To get even the bare necessities of life was a constant struggle.

Traits of Character.

Yet these settlers upon the mountain sides had many sterling qualities. "Their hardiness and indomitable courage are proven by the fact that they pushed past the settlements undaunted by the vast forests, the absence of civilization and the presence of deadly Indian foes." Speaking of them in his "Winning of the West," President Roosevelt says: "They were the first and last set of

emigrants to do this. All others merely followed in the wake of their predecessors. Indeed, they were fitted from the very start to be Americans; they were kinsfolk of the Covenanters."

"They were deeply religious in their tendencies, and although ministers and meeting houses were rare, yet the backwoods cabins often contained Bibles, and the mothers used to instill in the minds of their children reverence for the Sabbath day, while many of the hunters refused to hunt on that day. Those of them who knew the right honestly tried to live up to it, in spite of the manifold temptations to backsliding, afforded by their lives of hard and fierce contention."

They believed in education as well as religion, and desired instruction for their children, but little was to be had. Reading, writing and arithmetic were about all the branches that were taught, and not much of these, so that as years passed by the mountaineers became more and more illiterate.

Pioneers of Independence.

Hunting and rude farming were the chief occupations of the men, and in the early days a man needed to know how to handle a gun not only to provide his family with food, but also to protect them from the attacks of the Indians. From among these mountaineers came some of the very best Indian fighters in the country. They made good soldiers, too, in the armies that fought for the independence of the Colonies, and they were not slow to shoulder their muskets in order to drive out the British who had oppressed and persecuted them at home. In fact, more than a year before the Colonies unitedly declared their independence of England in 1776, sturdy Scotch-Irish mountaineers at Mecklenburg, N. C.,

banded together and drew up a declaration of independence, in which they said: "We do hereby dissolve the political bands which have connected us with the mother country, and do absolve ourselves from all allegiance to the British Crown. We declare ourselves a free and independent people."

In the Civil War many of the descendants of the Revolutionary heroes fought to preserve their country's union as their fathers had fought to win its independence. The border State of Kentucky they saved for the Union and "carved from the Old Dominion the new and loyal State of West Virginia."

Present Condition.

After the war was over they returned to their mountain homes and continued their rude life far off from civilization. A visitor to-day to the mountain regions of the South will find conditions that are pathetic, and at the same time hopeful—pathetic because of the poverty and ignorance that exist; hopeful because of the ambition of the younger generation for education and advancement. As to poverty, many families live in a cabin containing but a single room, and here parents and children and sometimes grandparents, too, all dwell together. With a little encouragement additional rooms might be added, although, to be sure, heavy labor is required to cut down the trees and haul the logs to a distant saw mill, or to cut them up into lumber with a hand saw. The women do most of the housework and share in the rough work of the farm as well. It is no uncommon thing for them to clear off the timber from the land, root up the stumps, plant what little crops are raised, and hoe and plough the fields. In addition,

on an old-time spinning jenny, they will spin the wool from which they make all the clothes of the family.

Causes of Poverty.

But how can the present condition of these Southern Highlanders be explained in view of their ancestry? How have they become so illiterate and so poor? The reasons are not hard to find. They are all summed up in one word, *environment,*—their location was one that presented peculiar drawbacks.

In the first place, driven back by the force of circumstances into the mountain fastnesses, the older men with large families to support had to face the great *difficulty of earning a livelihood.* The soil was not productive nor fertile, even when cleared of the timber that grew upon it, and if poor when he came to his mountain retreat, the Highlander had a real battle to keep body and soul together. There was no opportunity for him to labor elsewhere than on his own clearing or by hunting. The *effect of slavery,* too, was such that all the work that the mountaineer might do for which he could get money, was done by negroes. The planter had his slaves to do his carpentering, his blacksmithing, his ploughing, etc., and there was no chance for the mountaineer. He could not sell his labor, and, conscientiously opposed to holding slaves himself, he became constantly poorer and withdrew from his neighbors. His location, far off in the mountains, was one of *isolation*—an isolation that cut him off from all the influences which would enable him to advance.

Effects of Isolation.

Situated miles perhaps from any other dwelling, and seeing no one else for days or weeks but his own family circle, his range of ideas was bound to be limited and

narrow. He lacked *intercourse* with others. He missed the benefit of other people's thought and companionship. He lacked also all forms of *literature*. Whatever he brought with him originally was soon lost or worn out. The family Bible perhaps remained, and this, of course, so long as possessed, was a treasure in his home. But he had naught else. No paper or magazine ever found its way to his door, no book agent ever reached so inaccessible a spot as his cabin. His children did not learn to read. All that they learned was taught by their parents, for there were no schools.

Finally, the isolation of his home shut off the mountaineer from all *religious training*. There were no churches near to which he might go; no Bible school in which his children might be taught.

Compelled thus to live under conditions which made the eking out of a bare existence hardly possible, and isolated from all uplifting and stimulating influences, it was not strange that in a few generations even these sturdy Scotch-Irish settlers declined religiously as well as intellectually. As another has truly said: "No one who has never himself experienced those conditions can realize how terrible is their effect upon the individual life, or how great their effect must be upon the life of a family from generation to generation. To live on the mountainside, and, perhaps in the depths of a forest, without roads, without means of transportation, on such products as the soil outside the cabin door provides, and in a climate of great severity, will tell upon any man or woman, or family, or stock, however fine its origin."

Hopeful Signs.

While we have thus shown that the present condition

of the Southern Highlanders is pathetic, we have also said that their condition is hopeful. Hopeful because of the ancestry that is back of them, hopeful because of the possibilities that are within them, hopeful because of the ambitions and desires that have been aroused in the minds and hearts of the youth in those mountain homes. Into these regions the school teacher and the Sunday School Missionary have recently gone, and as a result a new era has dawned for the mountain people of the South. In a population of about two million, there are 300,000 children of school age, and according to Dr. Sherman H. Doyle *only about one out of every hundred of these* has had the simplest advantages. In other words, there are 297,000 of them still to be reached. The South finds it a difficult matter to give instruction to all these thousands of mountain boys and girls that need to be taught. The different churches in the North are, therefore, also helping to reach these uncared for young people.

Missions.

In the educational work three kinds of schools are maintained: the Primary in remote regions in the mountains; the Industrial for older scholars, and the Normal Schools for the training of teachers, both of the latter in strategic centers. In all of them the Bible is regularly taught, and in connection with the Day Schools, Sunday Schools are at once organized, and these very frequently develop into churches. In the mountains of Tennessee, Kentucky and West Virginia 136 Sunday Schools have been established since 1887, and as a result of their growth 70 churches have been organized. Bible readers, godly consecrated women, have also gone out to destitute and needy regions. Thus the Church is endeavor-

ing to minister to the needs, and the people are responding to the efforts put forth. The cry from every side is for more schools, missionaries and teachers. "Results are speedy. Ordinarily it takes generations to develop degraded populations, but this is not so here. These mountaineers still have dormant within them the principles and native abilities of their ancestors."

One instance recorded in the *Christian Endeavor World* will show the eagerness of the mountain boys to secure an education.

Sturdy Stuff.

The lad had brought with him to the college a supply of provisions and he did his own cooking. He studied hard and made rapid progress. One day the President found him in great distress, as he said: "I must go home; it is time to be at work with the crop and I am needed." The President tried to dissuade him from giving up his studies, but, breaking down completely, he replied: "I can't study; when I take up my book I see on every page my mother with a hoe in her hand working like a slave to keep me in school. I'd rather not be educated than be compelled to look at that picture." The boy had probably written home stating that he had expected to leave college that day, for at this juncture the mother appeared. Mother fashion, she drew him into her arms and said: "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby and will never stop until you say, 'See, mammy, here is my 'ploma.'" A friend called to see the parents of Dave at their humble mountain home. It was the month of July, and the mother was cooking at the fireplace. "Mrs. Green, you ought to have a cooking stove," was the comment of the visitor. "I had one,

but I put it in Davy's head," was the only reply. That mother had sold her stove in order to keep her boy at school. She could not read, but she was determined that her boy should have an education. At his graduation she was happier than a queen, for she saw her boy receive his diploma and also carry off second honors in his class.

Questions.

1. In what States do the Southern Mountaineers live, and how many of them are there?
2. Describe one of their homes.
3. What is their origin, and when and why did they come to America?
4. Mention some of their commendable traits.
5. What part have they played in the Revolutionary and Civil Wars?
6. What was the Mecklenburg Declaration of Independence?
7. In view of their ancestry, what is the explanation of the Mountaineers' present illiteracy?
8. What are the pathetic and what the hopeful features of their present condition?
9. What work is the Church doing for the Mountaineers?

Additional Questions for Older Scholars.

1. How do the original Scotch-Irish settlers, who became the Mountaineers, compare in character and patriotism with the Pilgrim Fathers?
2. How did the Mountaineers' attitude toward slavery affect their own condition?

3. What influence, more than any other, do you think brought about their present condition, and why?

4. If you were a Mountaineer, living in a one-room cabin, and with a desire for better things, what would you seek to improve first?

5. What makes work among the Mountaineers so hopeful?

Interesting Books for the Library.

"Winning of the West," by Theodore Roosevelt.

"Little Shepherd of Kingdom Come," by John Fox.

"Presbyterian Home Missions," by Sherman H. Doyle.

"A Hero in Homespun," by William E. Barton.

"North Carolina Sketches," by M. N. Carter.

STUDY II.

Foreigners in the United States.

"One law and one manner shall be for you and for the stranger that sojourneth with you."

The Land We Love.

There is not a truly patriotic native-born boy in all our land who is not proud of the fact that he is an American. There is no country in all the world quite so good as our own. Our native land is the one we love the most. It is the country to which our fathers came in search of civil and religious liberty, and for which they laid down their lives. It is not quite three hundred years since the first colonists came to Virginia and Massachusetts. Many indeed were their privations, but with dauntless courage they overcame all obstacles. A century and a half passed, and the colonists had grown strong enough to resist the unjust taxes and restrictions of the mother country, England. The result was the Declaration of Independence on July 4, 1776. The original colonies now became the United States of America, and men freely gave their blood in its support and defense.

Prosperous cities now dot the coast from Maine to Florida, and extend across the continent from the Atlantic to the Pacific. What was once wilderness and prairie is now the center of busy activity. Instead of the Indian wigwam is the home of wealth and culture. In-

stead of the impenetrable forests are now the highways of commerce. The laughing water of the running streams in which the redskins delighted to fish is now harnessed to do work for the white man, to furnish power for his factory, light for his home and transportation for his goods. From the hunting grounds of the Indian the white man has brought forth treasures of timber and of mineral, and our country to-day is the result of three centuries of progress, growth and development. We can justly be proud of it, and for its good we should gladly give our lives, as did our fathers.

The knowledge of this wondrous land has not been kept within our own borders. In every foreign clime men and women have heard of our resources, our wealth, the opportunities for advancement; and they have thought: Why should *we* not go to this land of opportunity? Following their inclinations thousands have come, and many are the strange faces that we see amongst us, and peculiar indeed the strange languages that we hear. Ten millions of these people are already in our land, and fifteen millions more are children of foreign-born parents. That is, every third person in all this land of seventy-six million souls was either himself born on foreign soil or his parents were.

These aliens are here with their foreign customs, foreign ideas, with their virtues and their vices. They are here, and more are coming every year. The year ending June 30, 1903, has a record of nearly one million immigrants. In other words, foreigners are flocking to our shores at the rate of 1,400 a day. There are twenty-three ports in the United States and one port each in Hawaii and Porto Rico, besides stations on the Canadian and Mexican frontiers, where immigrants can enter our

borders. By far the largest number seek entrance at the port of New York, indeed nearly six times as many as at all the other stations combined.

A Visit to Ellis Island.

Let us pay a visit to Ellis Island, just west of the Battery, for here all immigrants coming to New York must land. A big ocean liner is coming up the bay after her voyage of 3,000 miles across the Atlantic. Eager friends are waiting to greet the cabin passengers as the vessel comes slowly to her dock. In all the crowd there is hardly one who gives a thought to the thousand or more immigrants below decks. After the cabin passengers have landed those in the steerage are taken off on barges and towed to the Immigration Station at Ellis Island. We are there before them and watch them as they land. A score of different nationalities are represented. Some of them wear the gay attire and bright colors of the Italian, others the sombre dress of the Russian Jew. Some bear every mark of poverty, others look well enough off to have come across the ocean second class. They range in age from babes in arms to men and women of three score years and ten. Not one among the crowd but is glad to exchange the cramped and narrow quarters of the ship for dry land and for pure air. Every immigrant has his worldly goods, all his real and personal property, within his grip, hamper or bundle. A strange looking lot of baggage it is that Italian, Greek, Arabian and Russian brings with him to the new world.

As we scan the faces that are before us, certain questions arise in our minds. What is the character of these immigrants? Why do they come to our shores? Where do they come from? Where do they go? What is their

duty to us and the land of their adoption? What is our duty to them? What are the Protestant churches doing for them? Let us try to answer these questions briefly.

1. The Character of the Immigrants Coming.

There is reason for real concern when we consider that 70 per cent. of the crimes in the land are committed by less than 40 per cent. of the foreigners. Crime, too, is on the increase eight times faster than the population. This is principally due to the fact that during the last five years immigration has been largely from Southern and Eastern Europe, and the more desirable peoples from the North and West, though coming ever in increasing numbers, are yet far fewer than those from the East and South. More than two-thirds of all the aliens landing in the year ending June 30, 1903, were from Austria-Hungary, Italy and Russia. The majority of these people can neither read nor write, their moral character is, in many cases, degraded, and most of them have come to the country with less than $30.00 apiece. Illiteracy, moral depravity and poverty characterize, therefore, large numbers of the immigrants landing upon our shores. On the other hand, many of them are intelligent and self-respecting and become worthy citizens of the Republic.

2. Why They Come.

Unlike our forefathers who came to America for conscience sake and religious liberty, the foreigners to-day come simply to improve their material condition and to gain wealth. The Pilgrim Fathers sought these shores not simply as refugees, but also as missionaries. "Religion, learning, liberty, law were the four corner-stones of their civilization." But other motives animate the immigrant of to-day. America is the land of large

extent, of wealth, of equal rights, of free schools, where work is plenty and wages high. Dissatisfied with his own country, where wages are low and taxes high, and where long years of military service are demanded of him, the immigrant seeks the freer and more attractive clime, America. At home he can own, if any, but a strip of land. "In England only one person in twenty is an owner of land, in Ireland one in seventy-nine. In Scotland one-third of the families live in a single room and more than another third in only two rooms." In Southern Europe conditions are even worse. It is not strange, therefore, when passage across the Atlantic can at times be obtained for seven dollars and a half that thousands of foreigners come westward, hoping to better their condition.

3. Whence They Come.

The report of the United States Commissioner of Immigration shows that during the year ending June 30, 1904, immigrants came from more than forty different countries. These people are invading our land at the rate now of a million a year, from every nation under heaven. There are foreigners, right here in America, from every land to which we send foreign missionaries.

4. Where They Go.

Where they go is a question that concerns us quite as much as where all this vast horde of immigrants comes from. They go to three sections, principally—the cities, the mines and manufacturing centers of the East, the lumber camps and farms of the West. (a) By far the largest number settle right in the cities, already overcrowded. They congregate in certain sections, so that we have "Little Italy," "Little Germany," "Little Bo-

hemia," "Little Scandinavia," "Chinatown" and many other foreign quarters. In these sections not English, but a foreign language is spoken, newspapers in a foreign tongue are read, and the customs and traditions of foreign lands are maintained.

(b) Large numbers go also to the mines of Pennsylvania and of the West and to the manufacturing centers of the East. More than one-half of the immigrants settle in the States of Pennsylvania and New York. Slavs, Bohemians, Germans, Poles, Italians and many other races are mining our coal, iron, copper, silver and gold; and are quarrying our marble and granite. They are building our railroads, tunnels and bridges. On a winter's night, as we watch the cheerful glow of the fire in the grate, do we think of the foreigners who mined the coal? Do we owe them any debt of gratitude? As we have traveled in the swift-moving train from one city to another has it ever occurred to us that the foreigner who laid the cross-ties and handled the crowbar was ministering to our comfort?

(c) In the lumber camps of the West and Northwest, and in the agricultural regions, will also be found large foreign communities. The better and sturdier class of immigrants, the Danes, Swedes, Norwegians, Germans and English, are attracted thither. They cut the timber out of which we build our cars and ships, construct our houses and furnish our homes; and from their corn and wheat fields they feed the East and Europe. Many of these persons make our very best citizens. They acquire property, own their farms and homes and become loyal Americans within a generation.

5. Their Duty to the Land of Their Adoption.

They have come to us seeking to profit by our re-

sources, and to escape the burdens of the countries whence they came. They owe, therefore, obedience to our laws, respect to our institutions and co-operation with every endeavor to advance their social, moral and spiritual welfare.

6. Our Duty to Them.

In a word, it is their elevation. One-fourth of the foreigners in our midst cannot speak our tongue and are ignorant of our institutions and laws. They need education and instruction in the principles of good citizenship. Let us see what a New York school is doing for their children, as told by one of the city papers: "No hum of wheels, no whistle at seven o'clock in the morning, no drays at the door to carry the product away, no tall chimneys, no smoke, yet the large brick structure at Mulberry and Bayard streets is a factory. The persons who work within are mostly under fourteen. They belong to no labor union, and they have no strikes. They go to work at nine o'clock in the morning and quit at three in the afternoon, and everything they make during the day they carry away at night. The business of this factory is to convert the raw material, sent over in small packages from every nation of Europe, Asia and Africa, into a finished American product. It takes seven years to finish one small consignment of this material, but when it is finished it is something that no money can buy—an educated American citizen.

"If you open the door of this factory and ask to see the plant in operation you will be told that it is not a manufacturing establishment but a school—Public School No. 23. But do not be disconcerted. It is a factory all the same, for there are twenty-nine different nationalities of children in that school in the beginning,

and in the end there comes out only one, speaking one language—English; saluting one flag—the Stars and Stripes. Boys and girls from Germany, Italy, Switzerland, Egypt, Spain, Poland, Austria, China, Servia, Scotland, Roumania, Hungary, Russia, France, Ireland, England, New Guinea, Venezuela, West Indies, Canada and New Zealand are to be found in this school. After saluting the flag, they sing a rousing song, every word of which they feel. If you ask them they will say: 'Yes, my parents did come from Austria or Russia, but *I* am an American.'"

Every home that has a child in such a school will profit by his training, and this should make us hopeful. But on the other hand, the large foreign communities in our cities are too often the breeding places of crime. People huddled, as they are, in our slums and tenements, and laboring in sweat shops from early morning until very late, naturally become discontented, and this discontent often leads to crime. Immorality also abounds, as might be expected. The suggestion of the United States Commissioner of Immigration, therefore, in a recent report, is most timely. He says: "The matured crops of the West and South may be lost for lack of harvesters, while the street organs, push carts and sweat shops of the cities are insufficient to accommodate their alien followers. While suffering and envy of the rich in the cities are educating Anarchists, opportunities for making homes are going to waste elsewhere. I know of nothing more important at this time for the consideration of Congress than legislation to break up these alien colonies, to distribute their members where they can find needed and useful employment and supply equally useful labor.

There is no specific against radical views and lawless tendencies equal to profitable employment and the possession of a home."

Many of these foreigners have strange religious beliefs or none at all. This is indeed a land of religious liberty, where every man can worship according to the dictates of his own conscience. But when in Chicago children are instructed from a catechism that teaches atheism and anarchy, that is, denial of God and the overthrow of government, it is time for God-fearing and law-abiding people to be concerned. Right here in Christian America heathen worship is being offered in heathen temples. Visit "Chinatown" in New York, Philadelphia, San Francisco or Los Angeles any day in the year, and you will see incense, as in China, being offered to idols. Followers of Buddha, Confucius, and worshippers of the sun and of fire are in our midst. Many a heathen rite is performed almost within the shadow of Christian churches. When such conditions exist, the question of duty is plain. Shall the heathen in his blindness in his own land be sought out by the missionary of the cross, and the heathen at our elbow, who brushes past us in the street, be left in his ignorance and need?

In ancient Israel the stranger within the gate was a recognized member of the community, and towards him there was a duty to perform. He was to be loved as a brother (Lev. 19:34); if in temporal need he was to be relieved (Lev. 25:35), and in the instruction in the law of the Lord he was to share (Deut. 31:12, 13). Is our duty in America any less to the strangers in our midst? God hath made of one blood all nations under heaven, and these men are brethren—often poor, degraded, ignorant and in some cases even revolting—but yet breth-

ren for whom Christ died. Their very needs but indicate our duty towards them.

7. What Are We Doing for the Immigrants?

The very day he lands on Ellis Island, Christian hearts and hands are ready to minister to the alien's needs. Many branches of the Christian church have workers who distribute tracts, Bibles, papers and who give aid in many ways. Much is being done in our cities and in the foreign settlements throughout the country, but large gifts are needed to help meet our obligation to the foreigners. The Bible and helpful books need to be scattered in their homes. Sunday schools need to be started that their children may be taugtht the Word of God. Churches need to be supported in which the Gospel can be preached.

It is not so much a question whether or not we *wish* to meet the great present need. Not only does the welfare of the immigrant depend upon it, but *our very national life as well.* The stranger is here; we have taken him in. We must care for him, educate him, elevate him, Christianize him, or he will overthrow our Christian nation and trample in the dust our glorious flag.

"Our task for a hundred years to come must be to evangelize the millions of every tongue that will come to our firesides, and teach them that liberty on American soil means not the gratification of desire or lust or selfishness, but self-denial, service, each for all and all for each, and that this principle flows out of the Gospel of Christ."

Questions.

1. Contrast the United States of to-day with the country 300 years ago, and tell what you can of its development.

2. How many foreigners are there in the United States now, and at what daily rate are they coming?
3. About what proportion speak English?
4. Can immigrants land in United States territory at any places except America, and if so, where?
5. Do the children of foreigners make good Americans? By what training?

Questions for Older Scholars.

1. If you were a foreigner, under what conditions would you wish to emigrate to America?
2. Do you think emigration from one's native land shows any lack of patriotism? If so, how?
3. What dangers are there, if any, in foreigners congregating in particular districts?
4. Do you think immigration should be restricted? If so, why, and to what extent?
5. How would you safeguard the ballot from the ignorant foreigner?
6. How does increased immigration menace our national life?

Interesting Books for the Library.

"The Amateur Emigrant," Robert L. Stevenson.

"How the Other Half Lives," "Ten Years' War," "Children of the Poor," Jacob Riis.

"Our People of Foreign Speech," Samuel McLanahan.

"Annual Report of the Commissioner of Immigration." (For adults.)

"Emigration and Immigration," R. M. Smith. (For adults.)

"Our Country," Josiah Strong. (For adults.)

STUDY III.

William Carey.

1763-1834.

Type of the Missionary as an Educator.

PIONEER TO INDIA.

"A man who unites the most profound and varied attainments; the fervor of an evangelist, the piety of a saint and the simplicity of a child."—ROBERT HALL.

Carey's Argument for Missions the same as Paul's, See Romans x:12-15.

CAREY'S MOTTO: *Expect great things from God; attempt great things for God.*

WHY CAREY BECAME A MISSIONARY.

A little over a hundred years ago a Danish vessel dropped anchor on the eastern coast of North India, not far from Calcutta, and a five months' journey was ended. On board the vessel was a man unlikely to attract particular attention; small of stature, but with a mighty purpose. Many Englishmen had preceded William Carey to India, but they had come with far different motives, seeking gain and trade. He had come not to get, but to give, and the story of his life shows how truly he gave himself and all that he had to India.

What led him, you may ask, to travel thousands of miles from England to far away India? Briefly, a burn-

ing zeal to give the Gospel to those in heathen darkness. But what led to this zeal when the mass of Protestant Christians in England were so utterly indifferent and regarded his ideas with scorn and ridicule? So much so that even the ministers were opposed, and one rebuked his zeal by saying: "Young man, sit down; when the Lord wants to convert the heathen He will do it without your help or mine." The study of two books accounted for his zeal: one, "The Voyages of Captain Cook," describing visits to strange countries and peoples and telling of their degradation and need; the other, his Bible, in which he found the plain command to take the Gospel to meet the world's need; to preach it to every creature. Without sympathy or help from any at first, Carey prayed much over these two books and his resulting duty because of them. He was only a humble shoemaker but, like Hiram Golf, "a shoemaker by the grace of God." Let us visit him in his shop.

The Shoe Shop in Hackelton.

We turn down a narrow street in the little village of Hackelton, England, and we see a sign: "Second-hand boots and shoes bought and sold." We enter the shop and on the wall we see a map of the world, and on it figures and notes which tell the conditions in heathen lands. We also see a globe made of the leather scraps from the shoes, and near by are the two books of which we spoke. At his bench is William Carey, the cobbler and the minister, for while "his business is to serve the Lord, he cobbles shoes to pay expenses." We soon find that that little shop is a sacred spot, where the man before us talks often with God, and as we converse with him we understand the secret of his missionary zeal.

Missionary Society Formed at Kettering.

Following his rebuke by the minister referred to above, Carey prepared a pamphlet which was an inquiry into the Church's duty to send the Gospel to the heathen. This has since become famous, and in it he meets the objections urged then and now against missionary effort. It prepared the way for a sermon which he preached at Northampton in 1792 before a meeting of ministers six years after the first meeting. His text was Isaiah 54:2-3, and his divisions: Expect great things from God: Attempt great things for God. A deep impression was made, and Carey, seizing the arm of Andrew Fuller afterward, said: "And are you, after all, going again to do nothing?" Something was done, for four months later in the humble little home of a widow in Kettering, twelve village ministers met and organized the "Baptist Society for Propagating the Gospel among the Heathen," and about $65.00 were subscribed for the work. Thus was established the first English Society for Foreign Missions. Carey's name does not appear on the list of the subscribers. Probably he had no money to give. But he gave far more—he gave himself.

At a meeting of the Society in January, 1793, Dr. Thomas, who had been a surgeon in India in the employ of the East India Company, was present and told of India's need. At this meeting Mr. Fuller said: "There is a gold mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" "I will go down," said Carey, "but remember that you must hold the ropes."

Difficulties in Getting Passage to India.

Plans were made to go as soon as possible, and an unsuccessful effort was made to secure transportation on

one of the ships of the East India Company. Dr. Thomas, who knew the captain of one of their vessels, the "Oxford," finally persuaded him to take the missionaries for £250. But at the last moment, word having been sent to the captain that should he do so a complaint would be lodged against him, he refused to let them stay on board. This was a crushing disappointment to Carey and Dr. Thomas, and yet God's hand was in it. Returning to London it was learned that passage could be obtained on a Danish vessel soon to leave for Bengal. When Carey first expressed his purpose to go abroad as a missionary his wife was unwilling to go with him, his son Felix alone being ready to do so. But on their return home from the "Oxford" the whole matter of going to India was again discussed and Mrs. Carey said she would go if her sister would accompany her. This the latter consented to do, and final arrangements were made for the departure on June 13, 1793. On November 9 of the same year the missionaries arrived in India.

Opposition from the East India Company.

Missionaries were not the first people to go to India. The East India Company, to which reference has already been made, had been organized about two hundred years before for purposes of trade. Its policy was to keep the natives in ignorance of Christianity, fearing that Christian influence might interfere with money making and trade. Carey and his associates were not welcome, therefore, to the land of India, as far as the company was concerned. Many difficulties were encountered at first, and finally he and Dr. Thomas secured positions as managers of an indigo factory. Five hundred workmen were under Carey's influence, and thus he had an excellent opportunity to learn the needs of the people. His idea was

that "a missionary must be one of the companions and equals of the people to whom he is sent," and he sought to carry out this idea in all his dealings with the natives. His work at the indigo factory occupied him during the rainy season when he could not travel about. Every Sunday he preached to several hundred hearers, many of whom came from the surrounding districts.

These were trying days for the mission. The opposition of the East India Company increased so greatly that the mission had to be removed to the Danish settlement of Serampore. There a printing press was set up, and with the help of two additional missionaries, Marshman and Ward, the work grew steadily.

First Convert.

Carey had been seven years in India before there was a single convert to Christianity. A Hindoo carpenter by the name of Krishnu Pal had dislocated his arm. He applied to Dr. Thomas for help and seemed more anxious about his sins than his arm. He had heard the Gospel before, and, convicted of sin, was eager for salvation. On the last Sunday in the year 1800 Carey baptized him, and great was the joy of the missionaries for this the first fruit of their work. Krishnu Pal was a most earnest Christian and wrote the hymn which, translated into English, is often sung at communion seasons:

> Oh, thou, my soul forget no more
> The Friend, who all thy misery bore.
> Let every idol be forgot
> But, oh, my soul, forget Him not.

The Bible Translated into the Native Tongue.

Carey had not been long in India before he realized that the great need was the translation of the scriptures into the native tongues. He worked very hard and *in*

1801 published the first New Testament in Bengalee. In 1809 the translation of the whole Bible was completed. During his life Carey made thirty-six partial or complete translations of the Scriptures, and was the means of giving the word of God to *twenty-seven millions of the human race.*

As a result of his translations into Bengalee, Carey's ability as a scholar became known, and he was made professor of that language in the Government College at Fort William, a position which he held until within four years of his death. This did not in any way interfere with his work at the mission, and all of his $7,500 salary, with the exception of about $200 for his family's support, he gave to the work.

His Work as a Reformer.

India has been well called the "land of idols," for three million gods are worshipped, and there are about ten times as many idols as gods. There were two practices connected with this idolatry that were particularly revolting; one, the sacrifice of children by throwing them into the Ganges River to be drowned or devoured by sharks or alligators; the other, the burning alive of widows of Hindoos with the body of the dead husband. This latter practice was called "suttee." Carey did all in his power to have such sacrifices stopped, and in 1801 a law was passed forbidding the former, but not until 1825 was suttee abolished.

His Work as an Educator.

Carey also saw the need of a native ministry. He realized that missionaries from abroad could never alone accomplish the evangelization of India's millions. He therefore established schools for the training of converts,

and in 1821 plans developed for opening a Christian Training College at Serampore. His life in India was largely devoted to educational work. Within a year after his arrival he opened at his own expense the first primary school, worthy of the name, in all the country. In every new station, as it was opened, a free school in the native tongue was carried on, and soon there were one hundred of them. His greatest work educationally was in the Government College at Fort William, and in the college for training native converts at Serampore.

At the age of seventy-one William Carey was called to the higher service of heaven. Forty-one years of his life had been given to India. Shortly before his death he was visited by Alexander Duff, the young missionary from Scotland, who was to take so important a place later in the educational and religious development of India. After Duff had prayed with him and had left the room he heard Carey feebly calling him. Upon his return Carey said: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

Questions.

1. What led Carey to become a missionary?
2. What was the attitude of Christians in England toward Foreign Missions?
3. The attitude of the East India Company?
4. What was Carey's argument for missions?
5. What was the first English Missionary Society, when was it organized, and with how many members?

Additional Questions for Older Scholars.

1. What do you consider Carey's greatest work?
2. Tell what you can of Carey's educational work.

3. What traits of his character are most to be commended?

4. What great reforms did he bring about?

INTERESTING BOOKS FOR THE LIBRARY.

"William Carey, the Shoemaker, who became the Father and Founder of Modern Missions," by John B. Myers. (Brief.)

"Life of William Carey," by Mary E. Farwell.

"Life of Carey," by Dr. George Smith. (For adults.)

"In the Tiger Jungle," by Dr. Jacob Chamberlain. Chapters 3, 17, 19, 20.

"The Cobra's Den," by Dr. Jacob Chamberlain. Chapters 1, 11.

"The Land of Idols," by John J. Pool. (Excellent.)

"Bits About India," by Mrs. Helen H. Holcomb. Chapters 6, 13, 14.

"In Lands Afar." Pp. 133-200.

"Jungle Stories" and "Kim," by Kipling.

STUDY IV.

David Livingstone.

1813-1873.

Type of the Missionary as an Explorer.

Pioneer to Africa.

"The end of the geographical feat is only the beginning of the enterprise."—Livingstone.

"I am a missionary, heart and soul. God had an only son, and He was a missionary. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die."—Livingstone.

"Fear God and work hard."—Livingstone's motto and the last public words he uttered in England.

A Real Boy.

If you could have seen the rough Scotch lad, about ten years old, working in a cotton factory from six in the morning until eight at night, and then going home to study as long as his mother would allow him to sit up, you would scarcely have expected that he was to become the man who, in the prime of his life, had the whole of England at his feet, admiring him as the greatest explorer and discoverer then living. Yet that was what occurred in the case of David Livingstone. Born at Blantyre, Scotland, March 19, 1813, he grew up to be a hard working boy, full of fun and life. He loved to duck the other boys when he swam past them in the Clyde, and one day he caught a large salmon which he

smuggled home inside his brother's loose trousers, so that it might escape detection. He was always fond of animals and of outdoor life, and his great delight was to spend a day in the country gathering specimens of flowers, rocks and birds. He was also a great reader, his preference being for scientific works and books of travel.

Christ's Love Realized.

When about twelve years old he began to think about religious matters, but had the idea that he must wait for some startling change in his life before he might believe that God loved him and that Christ had died for him. Not until he was nearly twenty did he discover his error through the reading of Dr. Dick's "Philosophy of a Future State." He then realized that Christ had always loved him, and from that moment everything was changed. "It is my desire," he wrote, "to show my attachment to the cause of Him who died for me by devoting my life to His service." Just about this time his father had organized a missionary society, and through the study of Moravian Missions and the reading of the lives of such missionaries as Henry Martyn and others, Livingstone's interest in the cause of missions was thoroughly aroused. At first, however, he had no thought of becoming a missionary, but he resolved that he would give to missions all that he might earn beyond what was required for his mere living.

Decides to be a Missionary.

When he was twenty-one he read an "Appeal to the Churches of Britain and America on behalf of China," written by Charles Gutzlaff. It made such an impression upon him that he determined to give not only his money, but his life to missions.

With the expectation of becoming like Gutzlaff, a medical missionary to China, he offered himself to the London Missionary Society and began the study of medicine. The breaking out of the Opium War in China closed the door of that country to missionaries. Meanwhile Robert Moffat, after twenty years of service, had returned to England for a visit with many thrilling stories to tell of his perils and successes among the Hottentots and Bechuanas of South Africa. An interview with Moffat led Livingstone to decide to go to Africa instead of to China. On the eve of his departure he went home to Blantyre to bid good-bye to his family. That night he and his father talked of the prospects of missions and agreed that the time would come when rich men would think it an honor to support whole stations of missionaries instead of spending their money on hounds and horses. The next morning he read the 121st and the 135th Psalms at family worship and then set out for Glasgow to catch the Liverpool steamer. After a voyage of five months he reached South Africa, sailing from England on December 8, 1840. He traveled seven hundred miles by oxcart from Algoa Bay and arrived at Kuruman in July, 1841, during the absence of Mr. Moffat, who was still in England.

Why the Natives Loved Him.

"Before Livingstone had been a year in the country his power over the Africans was manifest. His fearless manner, his genial address, and his genuine kindness of heart, united to form a spell which rarely failed. His medical knowledge helped him greatly."

The natives seemed to feel almost at once that he loved them and wished to help them. He treated them with much more kindness than the white traders who had

been among them, and yet he also made them respect him and serve him far better than they did others. One incident will show his character. He carried some elephant tusks for thousands of miles through unbroken forests and warring tribes, so as to sell them to the best advantage for a native chief who had treated him kindly. At another time a chief named Sekomi, impressed by Livingstone's godly life, came to him and said: "I wish you would change my heart. Give me medicine to change it, for it is proud, proud and angry, angry always." To minister to just such spiritual longings as these not with medicine, but by telling men and women of Christ, who alone could change their lives, had brought Livingstone all the way from England to Africa.

Explorations and Discoveries.

Livingstone's life in Africa may be divided into three distinct periods:

(1) 1841-1856, fifteen years. Early missionary labors under the auspices of the London Missionary Society; explorations as far North as the Zambesi, including the discovery of Lake Ngami; and his great journey across the continent of Africa.

(2) 1858-1864, six years. Exploration of the Zambesi at the head of a Government Expedition, including discoveries of the Lakes Shirwa and Nyassa.

(3) 1866-1873, seven years. Explorations in Central Africa, centering about Lake Tanganyika, and the sources of the Congo, under the direction of the Royal Geographical Society.

The First Period.

(1) During the first period, after a short time spent in Kuruman, in order to learn the language

and customs to better advantage, he went to a spot where he secluded himself from all European society for about six months. He soon became convinced that there were missionaries enough at Kuruman to reach the limited population surrounding that place, while the teeming multitudes in the interior were neglected. A journey of seven hundred miles taken with a brother missionary strongly confirmed this opinion, and led to the selection of a station two hundred miles to the north.

Receiving permission from the London Missionary Society, the next year he opened a station at Mabotsa, a beautiful valley surrounded by mountains, but infested with lions, which even attacked the cattle in broad daylight.

Experience with a Lion.

On one occasion a lion, from which he was trying to rescue a negro, knocked him over and broke his arm by crushing it between its teeth. Describing the incident he says: "He caught me by the shoulder and we both came to the ground together. Growling horribly, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first grip of the cat. It caused a sort of dreaminess in which there was no sense of pain nor feeling of terror, though I was quite conscious of all that was happening. This placidity is probably produced in all animals killed by the carnivora, and if so is a merciful provision of the Creator for lessening the pain of death." Livingstone never told of all this at home until he was asked how he got a lame arm, and it is interesting to know that when his body was brought to England after his death, one of the means by which it was identified was the broken bones in the arm. Some

one once asked him what his thoughts were when so near to death, and Livingstone's reply was that he was wondering what part of him the lion would begin to eat first.

Sechele a Converted Chief.

As soon as his arm was healed he set about completing the mission house and school house and making a garden. Not long afterwards he married Mary Moffat, daughter of Robert Moffat, through whose influence he had been led to devote his life to Africa. After a short residence at Mabotsa he moved forty miles north to Chonuane. Sechele, chief of the Bakwains, a tribe of the Bechuanas, lived here. Livingstone was much struck by his intelligence, and they were mutually drawn to each other. The first time Livingstone attempted to hold a religious service Sechele remarked that it was the custom of his nation, when any new subject was brought before them, to ask questions on it. "He inquired if my forefathers knew of a future judgment. I replied that they did, and began to describe the scene of the 'great white throne,' and Him who shall sit on it, from whose face the heaven and earth shall flee away. He said, 'You startle me; these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner? They all passed away into darkness without knowing whither they were going.'"

Sechele, having been converted, was anxious to make Christians of all his people, and he advised rather harsh measures. "Do you imagine these people will ever believe by your merely talking to them?" he asked. "If you like, I shall call my head men, and with our whips

of rhinoceros-hide we will soon make them all believe together."

While living among the Bakwains, there was great suffering from drought, and Livingstone realized that he must seek another location for his mission station. Unsuccessful in finding a suitable place, he returned to Kolobeng from whence he had set out. Not altogether fruitless, however, were these journeys, for in the course of them he discovered Lake Ngami and the Zambesi River. They revealed to him, too, the great needs of the natives in the far interior and to them Livingstone longed to take the gospel. From experience he realized that it was not well for his family to accompany him on such expeditions, and so it was determined that they should go to England. Accompanying them to Cape Town, more than fifteen hundred miles by ox-cart, he bade wife and children good-bye.

Cape Town to Loanda and Across Africa, 1852-6.

He then retraced his steps northward for a thousand miles to Kolobeng on his way to Linyanti, whence he planned to find a way either to the East or West Coast. Accompanied by members of the Makololo Tribe he made his way some fifteen hundred miles further through the wilderness to the west, through regions never before seen by white men. The forests became more dense as he went forward. "We traveled much more in the deep gloom of the forest than in open sunlight. Large climbing plants entwined themselves around the trunks and branches of gigantic trees like boa constrictors. Many of them ran to a height of fifty feet of one thickness and without branches."

The further he traveled the more deeply was he impressed with the horrors of the slave trade, as witnessed on this long journey. Nearly every day he saw families

torn asunder, dead bodies along the way, gangs of human beings chained and yoked together, and skeletons by the roadside.

Reaching Loanda on the coast after terrible hardships and having had more than thirty attacks of fever, he refused to embark on a British vessel for home, for he had pledged his word to Sekeletu, the Makololo Chief, that he would return with the men. To keep his promise, involved a journey of nearly two years and a line of march of two thousand miles through jungles, swamps and desert, though often through scenes of surpassing beauty.

After a brief rest, he determined to seek a passage to the East Coast, and so following the Zambesi River, he discovered the wonderful Victoria Falls even grander than Niagara. A little later, he discovered two healthful mountain ridges free from fever, and he hoped that there a mission might be established. Finally in May, 1856, he reached Quilimane, a small Portuguese town on the East Coast, having crossed the Continent, a feat never before accomplished by any European.

His great success as an explorer had by this time been recognized, for in the preceding year, the Royal Geographical Society awarded him their gold medal, the highest honor they bestowed. The Astronomer-Royal, Mr. Maclear said of him, "He has done that which few other travellers in Africa can boast of: he has fixed his geographical points with very great accuracy, and yet he is only a poor missionary!" The obscure missionary now returned to England and, after sixteen years of absence, was greeted as the world-renowned discoverer.

RETURN TO AFRICA—SECOND AND THIRD PERIODS.

(2) After spending two years in England, 1856-1858,

working upon his books, the profits of which he dedicated to the opening of Africa, and after presenting the needs of the Dark Continent in many public addresses, he once more returned to the Zambesi at the head of a Government Expedition, which resulted in the discovery of Lakes Shirwa and Nyassa.

(3) In 1866-73 he undertook still more dangerous explorations in the neighborhood of Lake Nyassa and Lake Tanganyika, and not having been heard from for a long time was given up for lost, so that in 1871 Henry M. Stanley was sent by the *New York Herald* to search for him. Stanley found him far in the interior and offered to escort him back to the coast. Livingstone, however, was resolved to discover the sources of the Nile before he returned to England, so Stanley merely journeyed with him a few months and then left him, promising to send more men and supplies from the coast. Stanley writes of Livingstone that "he had not a fault, and that after being with him in discomfort, illness and trials for many days." When Livingstone had said good-bye to Stanley and watched him out of sight he turned back to his tent and never saw a white man again. Instead of finding the sources of the Nile, Livingstone discovered the sources of the Congo.

The great longing of his life, emphasized strongly in some of the last letters he ever wrote, was to abolish the slave trade. To his brother he writes: "If the good Lord permits me to put a stop to the enormous evils of the inland slave trade I shall not grudge my hunger and toils. I shall bless His name with all my heart. Men may think I covet fame, but I make it a rule never to read aught written in my praise." On his birthday, a year before he died and just after Stanley left him, he

writes in his diary: "My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen."

About five weeks before his death he writes: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward."

On May 4, 1873, his servants found him dead, kneeling beside his bed in the attitude of prayer. He had finished his work and had opened up Africa that the knowledge of Christ might be sent to the black men far from civilization. After burying his heart under a mvula tree on the shores of Lake Bangweolo, where he died, his negro followers carried his body thousands of miles to the coast, a nine months' journey through warlike tribes and amid frightful difficulties. Thus did these men show their courage and endurance, and above all the love which Livingstone had inspired in them. "The story stands alone in history. The ten thousand had Xenophon still alive to lead them back, and they were soldiers and Greeks; but Livingstone was dead, and his men negroes, and most of them but recently slaves."

On April 18, 1874, the mortal remains of David Livingstone, missionary, traveler, philanthropist, were buried in Westminster Abbey with the highest honors, but his spirit had been called to even higher honors in the presence of his King.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame.
Let marble crumble: this is Living-stone."

Questions.

1. Tell of Livingstone's early life and conversion.
2. What led him to become a missionary to Africa?
3. What impression did he make upon the natives?
4. Tell of his encounter with the lion?
5. What was his first great journey? What did it accomplish? How did it show his character?
6. What did he discover on the other two journeys?
7. Who made a journey to Africa to find him?
8. What became the great passion of his life?

Additional Questions for Older Scholars.

1. Mention the three periods of his life in Africa?
2. Which of his words show that his work of exploration was secondary to his missionary endeavors?
3. What two things did he emphasize in his last public words in England?
4. What was the greatest thing he did for Africa?

Interesting Books for the Library.

"Missionary Travels and Researches in South Africa," "Narrative of an Expedition to the Zambesi and Its Tributaries," 1858-1864, "Livingstone's Last Journals," David Livingstone. (For adults.)

"David Livingstone, His Labors and His Legacy," Arthur Montefiore. (For adults.)

"The Life of David Livingstone," Mrs. J. H. Worcester, Jr. (Brief and excellent.)

"The Personal Life of David Livingstone," W. G. Blaikie. (For older scholars.)

"David Livingstone," T. Banks Maclachlan. (Brief.)

"David Livingstone," Thomas Hughes. (Brief.)

STUDY V.

John G. Paton.

1824—

Type of the Missionary as an Evangelist.

PIONEER TO THE NEW HEBRIDES.

FAVORITE TEXTS:

"I can do all things through Christ which strengtheneth me."
"Lo, I am with you alway."

BIRTH AND EARLY TRAINING.

In a simple thatched cottage in Dumfries, Scotland, on March 4, 1824, the baby who was to be the future missionary to the New Hebrides was born. His parents were both devout, earnest Christians, and in the atmosphere of a religious home John Paton grew up. Its influences he never forgot, nor did the benediction of his parents' prayers fail to follow him all his life. Because of their poverty he had to leave school when he was twelve years old to assist his father in manufacturing stockings. Though the hours were long, from six in the morning to ten at night, he devoted every spare minute at the noon hour and in the evening to his studies, for he was determined to prepare himself, if God spared him, to be a missionary or a minister. From his earnings he saved enough to attend an academy for six months. After that we see him starting on foot to Glas-

gow to become a district visitor and tract distributor, with the privilege of attending the Normal College. A small bundle, tied up in his handkerchief, contained his Bible and all his personal belongings.

In Glasgow.

Here began the real preparation for his great work as a missionary evangelist. Faith had many tests. On account of hard work and poor food his health broke down so that he had to leave Glasgow. Upon his return he re-entered the college, but had to withdraw on account of lack of funds. Experiences in teaching school among coarse, bad characters, and work as a city missionary in the slums, in which he was eminently successful, fitted him for his future work among the heathen. All the while his thoughts and prayers were for the perishing souls in the South Seas, and when the call came for a helper for Rev. John Inglis in the New Hebrides, Paton expressed his desire to go. Many sought to deter him, the crowning argument being "The cannibals! You will be eaten by cannibals." Of this Paton writes: "But conscience said louder and louder every day: Leave all these results with Jesus, your Lord, who said: 'Go ye into all the world, preach the Gospel to every creature, and lo, I am with you alway.' These words kept ringing in my ears. These were our marching orders."

The New Hebrides.

The New Hebrides are a group of thirty islands northeast of Australia and contain about seventy thousand inhabitants. Mr. and Mrs. Paton located on Tanna, an absolutely heathen and cannibal island, on November 5, 1858. The natives seemed to desire the missionaries to stay with them, but it was rather with an

eye to the axes, knives, fish hooks and blankets than with a thirst for religion, as their subsequent treatment of Paton showed. They were naked savages and cannibals. They had no books, not even a written language; they lived in huts, but in the rudest way—with no comforts at all. The men had no occupation, for the women did all the work, and Satan kept their idle hands busy making war on each other, fighting, fighting all the time. They lived on native fruits and the dead bodies of their enemies slain in battle. Their religion was the lowest religion of fear. They had hosts of idols and worshipped almost everything. They knew nothing of a God of mercy, and attributed every sickness or calamity to the anger of some god or to witchcraft. Such were the people to whom John Paton was to tell the Gospel message.

The greatest sorrow in the long list of Paton's trials and hardships must have been the death of his wife three months after they settled on Tanna. Left alone with his faithful Aneityumese teacher, he battled against fever and ague and the treachery of the natives, who had determined to kill him. Many times they would have done it had not God restrained their hands. Once a man rushed at him with an axe. Another time he awakened to find his house surrounded by armed men intent on killing him. But in these and in many other instances God kept him safe and he was wonderfully brave and calm. He says: "Life in such circumstances led me to cling very near to the Lord Jesus. With my trembling hand clasped in the hand once nailed on Calvary, calmness and peace filled my soul. I had my nearest and dearest glimpses of the face of my beloved Lord in those dread moments when musket, club or spear was being leveled

at my life." For three years he ministered to the needs of the Tannese and in every way endeavored to win them to Christ. But the hatred of the new religion grew so strong that Paton and his faithful Aneityumese teacher were barely able to escape with their lives. Were these three years lost years? Of them Paton writes: "By the goodness of the ever-merciful One, I have lived to see and hear of a Gospel Church on Tanna and to read about my fellow-missionaries, Mr. and Mrs. Watt, celebrating the Holy Supper with a congregation of Tannese amid the very scenes and people where the seeds of faith and hope were planted in tears, but tears of blood."

In Aniwa.

Before beginning work on this smaller island, Mr. Paton was most successful in arousing interest in the mission to the New Hebrides throughout Australia, England and Scotland, especially among the children who became shareholders in the "Dayspring," a much needed missionary boat. Paton's return had a marvelous effect on the natives. "How is this?" they cried. "We slew or drove them all away. We plundered their houses and robbed them. Had we been so treated nothing could have made us return. But they come back with a beautiful new ship and with more missionaries. And is it to trade and get money like the other white men? No, no! but to tell us of their Jehovah God and his Son, Jesus. If their God makes them do that, we may well worship him too."

The work on Aniwa was no easier than on Tanna. A new language had to be mastered and the natives were undoubtedly heathen. Namakei, the first convert, was won through a cup of tea. Enjoying the taste of the

first cup, he came frequently for more and became very friendly to the missionaries, and then grew to love their God.

Digging the Well.

"The sinking of a well in Aniwa," Mr. Paton says, "broke the back-bone of heathenism on the island." Rain from below was unheard of. The only fresh water they knew was rain, and if God gave that to "Missi" Paton, then He must be greater than any of their gods. Paton commenced to dig and one evening he said to the old Chief: "I think God will give us water to-morrow from that hole." The Chief said: "No, Missi, you will never see rain coming up from the earth. We expect, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it." But Mr. Paton said: "Come to-morrow."

At daybreak he went down and sank a narrow hole two feet deeper in the excavation already made. The water rushed up and, trembling with excitement, he tasted it and found it was fresh water—living water from Jehovah's well. The chiefs and their men were waiting at the top, and, going up, Paton called them to come and see the rain Jehovah God had given through the well. They looked at it, but were afraid to touch it. At last the old Chief tasted it, swallowed it and shouted: "Rain! rain! yes, it is rain! But how did you get it?" He repeated that Jehovah God had given it out of the earth in answer to their labors and prayers, and invited them to go down and see it for themselves. They were afraid to do more than peer over the edge, but when each had looked down and, as they said, were "weak with wonder," the old Chief exclaimed, "Missi, wonderful,

wonderful, is the work of your Jehovah God! No God of Aniwa ever helped us in this way."

The well having been completed, the old Chief came to Mr. Paton and said: "I want to help you next Sabbath. Will you let me preach a sermon on the well?" He consented and the news spread like wildfire that Namakei was to be missionary next Sunday. A stranger and more effective sermon was never preached. Namakei was greatly excited and flourished his tomahawk about at a startling rate. With flashing eyes he told his hearers how they had laughed at Mr. Paton and had refused to help him, and then, jumping in the air, he cried with great eloquence: "People of Aniwa, the world is turned upside down since the word of Jehovah came to this land! Who ever expected to see rain coming up through the earth? By the help of Jehovah God the Missi brought that invisible rain to view, and something in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi brought Him to our knowledge. I, your Chief, do now firmly believe that when I die I shall see the Invisible Jehovah God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day I must worship the God who has opened for us the well, and who fills it with rain from below.

"The gods of Aniwa cannot hear nor help us like the God of Missi. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve Jehovah

God. Namakei stands up for Jehovah!" That very day the old Chief and several others brought their idols, and in the weeks that followed great heaps were piled in front of the missionary's door and were then destroyed.

Thus heathen worship was gradually abolished and every person on Aniwa, without exception, became, ere many years, an avowed worshipper of Jehovah. When the missionaries went to the New Hebrides there was not a single Christian. After some years of labor there was not a single heathen. What hath God wrought! As a missionary evangelist Paton's methods differed from those employed in a Christian land. He was dealing with savage cannibals, but the Spirit of God who so signally blessed his ministry in Glasgow gave him even larger and greater success as a messenger of Jesus Christ to those in heathen darkness.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Questions.

1. Tell of Paton's early life and his preparation for missionary service.
2. Describe the people among whom he labored, and tell of some of his difficulties and discouragements.
3. What two things caused the overthrow of idolatry in Aniwa?

Additional Questions for Older Scholars.

1. What do you consider Paton's greatest work?
2. Who have done more for heathen lands, missionaries or traders?
3. Have the heathen any claim on us? (See what Paul thought about it.—Romans i: 14-16.)

"The Story of John G. Paton." (Intensely interesting for all.)

"Letters and Sketches from the New Hebrides," by Mrs. J. G. Paton. (For adults and older scholars.)

"Lomai of Lenakel," by Frank H. L. Paton. (Story of a New Hebrides convert. For adults and older scholars.)

STUDY VI.

John Kenneth Mackenzie.

1850-1888.

Type of the Missionary as a Physician.

MEDICAL MISSIONS—THE DOUBLE CURE—HEALING SOUL AND BODY.

"It is my aim to make the hospital a means of proclaiming the Gospel and reaching the hearts of the people through kindness and whatever benefit medically one can give them."—J. K. MACKENZIE.

ACTIVE WORK AND PREPARATION.

Among the names of the missionaries who went to China to relieve the bodily sufferings of the people, as well as to preach the Gospel of Christ, we find that of John Kenneth Mackenzie. He is not to be singled out as the first to introduce medical missions, but rather as one who, through his successful labor, so won the confidence of people of all classes, including some of the highest officers of the land, as to awaken new interest in medical missions and prepare an easier path for those who were to follow him.

He was born in England, at Yarmouth, on August 25, 1850, and was the son of godly parents. Like other boys, he was fonder of healthful outdoor play and exercise than of study. He left school at the early age of fifteen to begin business as clerk in an office. While

working there he regularly attended the meetings of the Young Men's Christian Association, and was first awakened to his real need of a Saviour through an address delivered at one of the meetings by Mr. Dwight L. Moody. This led to his making a full confession of his faith a year later, when he joined the church at Bristol. His was a joyful Christian life and he wished to share that joy with others. At once he began active work, at first giving out tracts in the crowded streets on Sunday nights, visiting houses, working among ragged children and in the Midnight Mission among the outcasts of society. Feeling the need of preparation for all this work, Mackenzie and several friends decided to meet regularly for conference and mutual help. The place chosen was a disused cow shed about two miles from town, and the hour 5 a. m. They took turns in preaching sermons which they would then discuss and criticize, and this humble meeting place became their training school for Christian service. Soon after this Mackenzie's attention was directed to the foreign field by the reading of the lives of two Chinese missionaries, William Burns and Dr. Henderson. Consulting an older friend, Colonel Duncan, about his desire to go abroad, the Colonel said: "You are still very young. Would it not be well to go in for the study of medicine and in the course of time go out to China as a medical missionary?" After reading "The Double Cure; or, What Is a Medical Mission?" by Mrs. Gordon his duty seemed perfectly clear. When he told his parents of his desire to go to China they strenuously objected, but later they gave their consent, and Mackenzie began the study of medicine. After receiving his degree and spending some time at a hospital in London, he offered himself to

the London Missionary Society for service at Hankow, which station he knew to be in great need of medical workers. His offer was accepted, and in April, 1875, when only twenty-five years of age, he sailed for China. His impatience to begin work was great, and with the captain's permission he held services on board the ship. In June he arrived at Hankow and was warmly welcomed by the missionaries there.

First Year in China.

As a hospital had already been in existence for more than ten years, Dr. Mackenzie's field lay open before him, but he was, of course, greatly hampered by his ignorance of the language. Nevertheless, his first day found him at work in the hospital during the morning, and the afternoon was given to the study of Chinese. His first Sundays he spent on board the trading vessels in port, either preaching to the sailors or inviting them to come to the meetings on shore. If he could not yet preach to the natives, at all events he could speak to his countrymen, many of whom did not often hear the word of God. Many of these sailors were brought to Christ and found cause to bless the missionary who sought them out in a foreign land.

With great zeal he carried on his medical work, treating over one thousand persons in the wards and nearly twelve thousand in the dispensary of the hospital the first year. Much of his work was surgical, of which he was very fond, and he wrote to his brother that he was never happier than when about to undertake some big operation. He was remarkably successful in his work, the cures that he wrought being thought by the Chinese to be nothing short of miraculous. In his enthusiasm as a physician he never forgot that medicine was the hand-

maid of the Gospel. He always sought in healing the body to minister to the soul. Many of his patients became interested in the "Jesus doctrine" and were led to a full acceptance of Christ.

While living at Hankow he took occasional tours into the country, one of which he describes as follows: "Under the shade of the trees we took our meal. The hot water which we purchased from a neighboring cottage was our only drawback, for besides being thick with mud it was topped with a coating of grease. But when one has had a sharp walk before breakfast he is not inclined to look too closely at his refreshments, so we partook of it all with enjoyment. Of course we had no rest till a late hour, the people coming from other villages to stare at us. So we sat on benches on the village green and talked to them till we were tired. They took longer to weary of staring than we did of speaking. If one wants to be the center of attraction—to see crowds of his fellow creatures traveling for miles to have the privilege of looking at and being near him, he had better come out to China at once. But I am sadly afraid such popularity won't last long, for after a few days' residence our star began to fade, and we became ordinary mortals after all."

Official Recognition Gained and Its Effects.

After remaining four years in Hankow Dr. Mackenzie removed to Tien-tsin. It must be remembered that he was not a pioneer medical missionary to China. The honor of "opening China to the Gospel at the point of a lancet" belonged to Dr. Peter Parker, of America, who labored in China from 1834 to 1857. But neither he nor his immediate successors had secured strong official endorsement. It remained for Mackenzie

to obtain this by his successful treatment of the wife of Li Hung Chang in a dangerous illness. Knowing what it would mean to the cause of Christianity to secure official recognition, unceasing prayer was made "from the middle of May to the 1st of August that the Viceroy might realize the value of Western medicine and endorse Mackenzie's plan for a hospital." The subject at the prayer meeting on that August morning was: "Ask and it shall be given you." A visitor to the Viceroy the same day noted his unusual sadness and learned that his wife was dying. The visitor urged that foreign physicians be called.

"At first the Viceroy objected that it would be quite impossible for a Chinese lady of rank to be attended by a foreigner; but by and by his own good sense, led by God's spirit, triumphed, and he sent down a courier for Dr. Irwin and Dr. Mackenzie. It was just as the prayer meeting was breaking up. Here indeed was the answer to the prayers of months!"

The doctors went at once to the home of the Viceroy, and after a conference with him they went in to see his sick wife. This, according to Chinese ideas, was a most extraordinary proceeding; for on a former occasion when Dr. Mackenzie had been summoned to see the wife of a merchant in Hankow he was taken into the room, but not allowed to see the patient. Through a hole in a curtain she put her arm and the doctor was supposed to diagnose her case simply by feeling the pulse—the Chinese method. But in the case of Lady Li, wife of the leading Viceroy of the Empire, the doctors were permitted to treat her as they would an American lady. She was critically ill for a week, and then recovery seemed assured. "It is the result of no skill of mine,"

wrote Dr. Mackenzie, "it is just God answering our prayers."

Most important was the issue of that cure, "for it had given Western medicine an advertisement which nothing short of an Imperial endorsement could have equaled, and it led the Viceroy to personally investigate Occidental methods of surgery and to appreciate the value of foreign medicines. The result was the establishment of a hospital and dispensary which were carried on with Li Hung Chang's sanction, and by money contributed by him and other wealthy Chinese. This, in turn, was the entering wedge that opened to the army and navy the blessings of modern medicine."

Native Doctors and Medicines.

We should not forget that in China there is great need to-day for medical work. One of the foolish beliefs is that Western medicine is made out of good Chinese eyes and hearts. The native doctors claim to be able to tell what is the matter with their patients by the state of the pulse. They will feel the pulse, examine the tongue and then go into a long explanation of what is taking place in the patient's insides, while the friends of the latter look on with awe. Disease is believed to be due to the anger of the gods, or to evil spirits. Charms are written out on pieces of paper and pasted about the sick room. Sometimes they are burned, and the ashes being mixed with water the patient is ordered to drink them. Gongs are sounded and firecrackers exploded and by these means they hope to drive away disease. In some cases a piece of human flesh eaten by the patient is supposed to be a sure cure.

One of the favorite doses of a Chinese physician is:

℞—Powdered snake ..... 2 parts.
Wasps and their nests..... 1 part.
Centipedes ..... 6 parts.
Scorpions ..... 4 parts.
Toads .....20 parts.

Grind thoroughly, mix with honey and make into pills. Two to be taken four times daily.

Work at Tien-tsin and Influence.

With a hospital at Tien-tsin supported by Li Hung Chang, the work grew marvelously. God had answered prayer beyond all expectation. But "let us not be satisfied with mere crowds flocking to us for medical treatment," wrote Dr. Mackenzie. "Our waiting rooms may be full of patients, and all our beds be occupied, and yet these men and women will pass from under our care pretty much as they came to us, so far as higher things are concerned, unless we directly bestir ourselves for their spiritual good. They seek us, it is true, but for their bodies only; if we would win their souls we must seek them. After all, our great work lies in bringing home the love of God to our patients. What a glorious thing it is to be engaged in such a service!"

Feeling the great need for a medical school in which native Chinese could be trained, Dr. Mackenzie undertook this additional burden, and in December, 1881, the school was opened. On account of his wife's ill health he returned with her to England in 1883. He spoke at many missionary meetings, and by his strong and pleasing personality and intense earnestness aroused great enthusiasm. An instance of his humility is related by one who heard him address a large missionary meeting. "He was the last speaker. Things had gone on rather quietly. When he began he raised the large audience to a perfect glow of enthusiasm. Immediately afterwards

he said to me how much he wished that people knew and cared more about the missionary work. I, speaking out of the fulness of my heart, replied, 'They soon would if we had more speeches like that.' He instantly answered, in quite a pained voice, 'Oh, don't say that; you would not if you knew.' I could not but feel grieved to have wounded him, but it was true."

After his return to China heart and hands were busy in the work. He knew it not, but not many more years were left him for earthly service. Deprived of the comforts of home life because of his wife's continued illness in England, he sought even closer fellowship than he had known before with his Master. It was a time when his own inner life was much deepened and strengthened. A few extracts from his letters written at this period will show: "The greatest help I find in the Christian life is in the prayerful study of the Bible."

"My position has come to this, am I living near my Saviour? Then I am happy as the day is long and as light-hearted as a child."

"It is worth suffering much (though I have no cause to talk of suffering, my joy has been so full), and coming a long way to see Chinamen drinking in the living water."

His last letter home to his father was dated March 20, 1888. Within a fortnight he was in heaven. Up to the very last he toiled and labored, the beloved physician, until stricken himself by smallpox. Everything was done for his comfort, and earnest prayers offered for his recovery, if so be it were the Lord's will to spare him. But "very early in the morning, while it was yet dark, on Easter day, God's finger touched him and he slept." Great was the sorrow in many a home in Tien-

tsin when it was known that the beloved doctor had passed away. "There will never be such another physician," "How can the sick be healed now?" were some of the expressions of the grateful Chinese.

Thirteen years of devoted service had been rendered by this hero of the cross in China. Eternity alone can tell the influence of such a life, whose secret was a passionate love for Christ and earnest endeavor to do his Master's will.

A little while for winning souls to Jesus,
Ere we behold His beauty face to face;
A little while for healing soul diseases
By telling others of a Saviour's grace.

Questions.

1. Tell of Mackenzie's early life and conversion.
2. What showed his zeal after his conversion?
3. What influenced him to become a foreign missionary?
4. Who was the pioneer medical missionary to China?
5. How did Mackenzie gain official recognition for his work?
6. Describe some of the native methods of treating disease in China.

Additional Questions for Older Scholars.

1. What four chief phases of missionary effort are represented by the missionaries studied?
2. Which of these phases do you think most valuable and why?
3. As a means to what end did Mackenzie consider his medical work?

Interesting Books for the Library.

"Life of John Kenneth Mackenzie," by Mrs. Bryson.
"Medical Missions," by John Lowe.

"Opportunities in the Path of the Great Physician," by Valeria F. Penrose.

"The Medical Mission," by W. J. Wanless.

"Healing of the Nations," by John R. Williamson.

LEAFLETS (Published by the Presbyterian Board).

"A Patient's Opinion of Medical Missions."

"Medical Work in Persia."

"Cholera in Persia."

"The Call of the Great Physician."

"Medical Missions." A programme including hymns, 5c. each; 50c. dozen.

"The Great Physician: His Words and Deeds." (A Bible reading.)

"Woman's Medical Work in Foreign Lands." 3c. each.

"Presbyterian Medical Missions." Series 3c. each.

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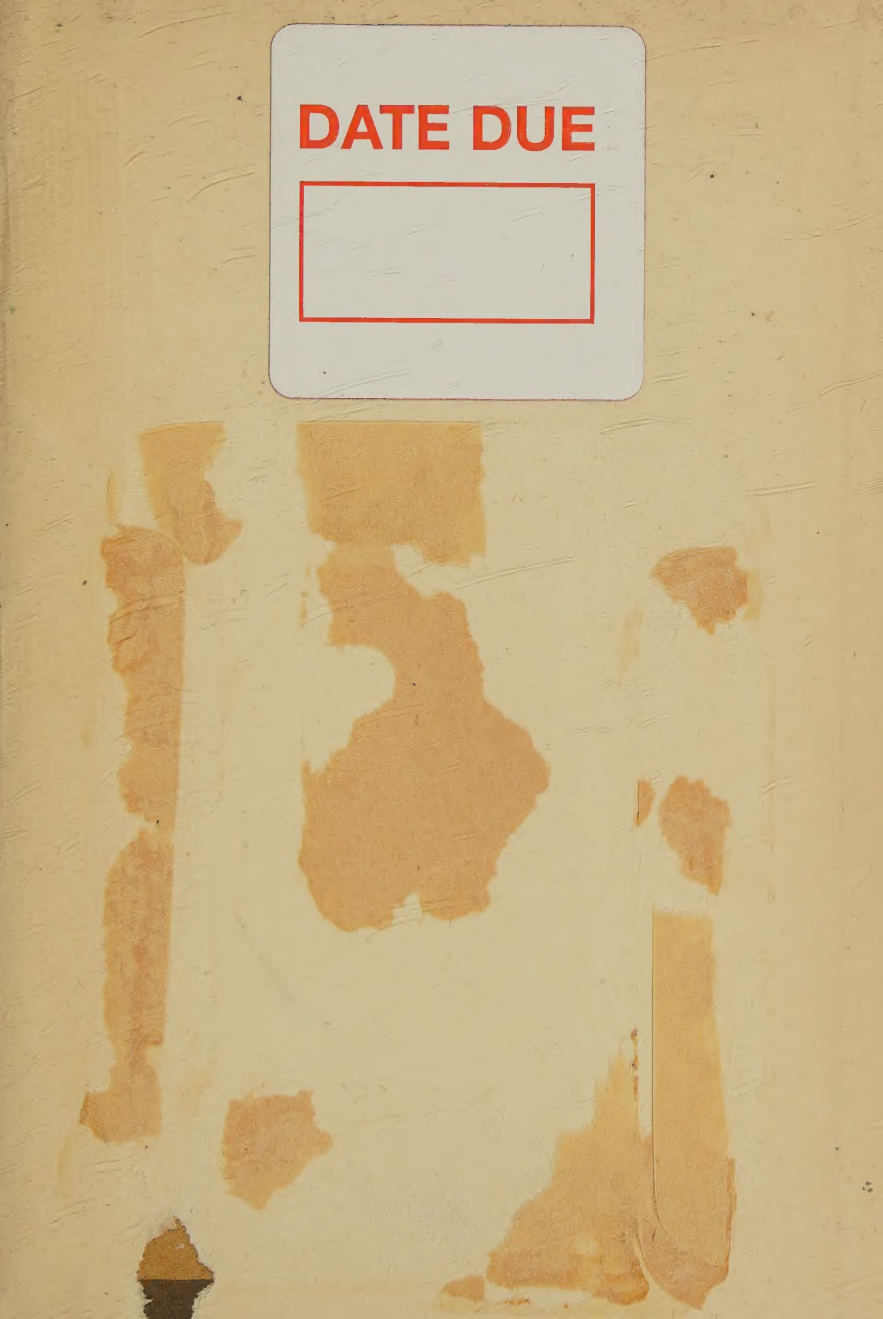

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